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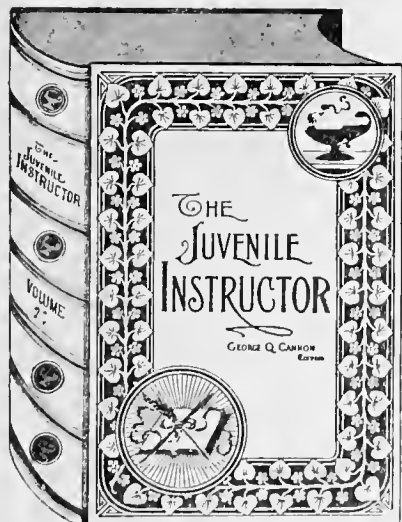
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LESSONS FROM THE LIFE OF NEPHI.

III.—Nephi obtains the Records.

TEXT:—I know that the Lord giveth no commandment unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them.—*1. Nephi, III: 7.*

WHILE the little company were still resting in the valley of Lemuel, Lehi was commanded of the Lord to send his sons back to Jerusalem to obtain certain records that were in the possession of a man named Laban, who was of the same tribe as was Lehi,—that of Joseph. The records, which were engraven on plates of brass, being intimately associated with Lehi's ancestors, were highly necessary for the welfare of his descendants when they established themselves in a new home far from communication with any other people.

When the elder sons of Lehi were informed of the Lord's wishes, they entered many objections to returning to Jerusalem. They claimed to be afraid of Laban, who was a man of considerable influence, having much wealth and many servants at his command. It was not till Nephi had pled with them that they would consent to go. Though young, he had learnt an exceedingly valuable lesson,—that the Lord does not require His children to do impossible things, but that, when He gives them a command, He opens up the way for them to accomplish His requirements. Nephi felt at this time that if the Lord desired that they should have the records then in the possession of Laban, He would control cir-

cumstances in such a way that they could obtain them.

The young men accordingly returned to Jerusalem. When they reached the holy city, it was decided that Laman, being the eldest, should first go to Laban and endeavor to obtain the records. Laman had no faith in his mission and, being faithless, was unsuccessful. He was much abused by Laban for asking for the records, and returned to his brothers feeling very down-hearted. The young men then decided that they would endeavor to purchase the records from Laban, so they went to their father's house, and gathered up some of the valuables that they had left therein when they deserted their home for the journey in the wilderness. Taking these precious things to Laban, they offered them to him in exchange for the plates. He, seeing how great was the value of the property offered him, desired to get it without giving up the records in return. He therefore, with the aid of his servants, drove the young men from his house and sent his followers to slay them, but he did not permit them to carry away the valuables they had brought. These he kept for himself.

After this second unsuccessful effort, Laman and Lemuel were very angry, and they went so far as to beat their younger brethren, Sam and Nephi, with a rod. While doing so, an angel appeared before them and upbraided them for their evil conduct. This rebuke for a time quieted them, but the effects of this heavenly visitation were short lived. They soon be-

came as rebellious, quarrelsome, and cruel as before. The fact of these young men being so slightly affected by the visit of a heavenly messenger shows how little effect such visits have on the hearts of the majority of mankind,

not consent. He was determined that, by the help of the Lord, he would not go back without the records. Accordingly, he resolved to make the next attempt himself; so when night came, he walked towards the city, being follow-



NEPHI AND ZORAM WITH THE RECORDS.

and how false is the popular idea that if men could but see an angel they would be obedient to the laws of heaven, and live lives of righteousness ever after.

Laman and Lemuel were now very anxious to return to the wilderness, but Nephi would

ed at some distance by his brethren. They do not appear to have had the courage to enter the gates, but stood without the walls, while Nephi entered the city, not knowing exactly where he should go, or what he should do, being led by the Spirit of the Lord with-

in him. As he approached the house of Laban, he perceived a man lying on the ground in a drunken stupor. A little examination showed him that the man was Laban. The Spirit of the Lord directed Nephi to slay Laban, for he was a robber and, at heart, a murderer. He had robbed the sons of Lehi of the property they had taken to him in their effort to exchange it for the records, and had afterwards sought their lives. But though fully justified, Nephi shrank from taking the life of a fellow being. Never before had he shed human blood. But the Spirit of the Lord whispered to him it was better that one man should be slain than that a whole people should perish in ignorance. If Lehi's company and their descendants should go to the new land which would afterwards be their home without any account of the dealings of God with their forefathers, the mighty works He had done for their preservation, and the laws which He had given that they might please Him, they would gradually grow in darkness in all these respects, and by and by lose sight of their Creator, and become a wicked, degraded and unbelieving people.

Nerved by this monition, Nephi drew Laban's sword from its scabbard, and cut off his head. He then quickly disrobed the body and placed the dead man's armor on his own person. Thus attired, he entered the house of Laban, and, it being dark, it was not easy to recognize him. Assuming the voice of Laban, he called to a servant named Zoram, who had the keys of the treasury, and told him to bring the plates which he needed. Zoram, deceived by the voice and the armor of his master, quickly obeyed. Then Nephi commanded Zoram to follow him with the records to his brethren. This Zoram did, supposing that the brethren to whom Nephi alluded, were the elders of the Jews.

Nephi and Zoram took their course to the place where Nephi's brothers had secreted themselves. When the latter saw them coming they were greatly afraid, for they did not recognize their brother dressed in the armor of

Laban. They thought that he had been killed and that these men were coming to slay them also; so they fled before them. Nephi, perceiving the difficulty, called to them in his own voice. While this arrested their flight, on the other hand it alarmed Zoram. He would have returned in terror to Jerusalem and, no doubt, have spread the alarm, if Nephi had not caught hold of him, given him assurances of good will and made a covenant with him that if he would be faithful to Nephi and his brethren he should be a free man like unto them; for it appears that Zoram was a bond servant, most probably an Israelite who had fallen into debt, and, as provided by the law of Moses, was serving Laban till that debt was paid by his services. This covenant Zoram faithfully kept. He went down with the sons of Lehi into the wilderness, and he and his posterity were numbered with the people of Nephi ever afterward.

Our lesson today teaches this important truth—That whenever the Lord gives a command to men He always opens the way for its accomplishment to those who seek to obey Him in faith; in other words, God never asks His children to do impossibilities, as all things are possible with Him.

George Reynolds.

WORK FOR GIRLS.

Partial Service.

THERE is another branch of domestic service which could be taken up by girls whether they are residents of the city or the country. It is what I shall term partial service. I mean by this, the giving of only part of the time to working away from home.

Now, say some bright enterprising girl, wishes to earn something, has no other special talent or opportunity to earn money except in housework, and that through home circumstances she is unable to go out all day long. Then let her try this plan: Think of some sister who has a family, who has means to hire

help if she so chooses, and who does not usually keep a girl. Go to such an one, tell her that you are competent to undertake such and such lines of work, and as you come all the time your prices will not be quite so high as if you went quite away from home.

But remember also, that if you eat your breakfast or supper, or both at home, that for much of your board you are entitled to so much consideration in a monied way. We must always remember that the board and lodging of a girl is quite an item of expense to the mistress of the house, and most women will be willing to consider that part of the question if spoken to about the matter.

As in every case, be sure and have, to begin with, a very distinct understanding as to what is expected of you, and, on the other hand, be sure and give your prospective employer a perfectly honest statement as to what kind and branches of work you are an adept in, and what you are lacking.

I know a young girl, who had a couple of old and nearly bedridden parents at home, and who was in consequence thereof unable to be away from home all day; but she found a lady with a family of small children, and a very small house to put them all away for the night.

This lady had an early breakfast, and dinner at noon or thereabouts, and the young girl came each morning at six o'clock, got breakfast, washed up the dishes, made all the beds, swept the rooms, and dusted and arranged everything in order. Then she cooked dinner, washed up the dishes, and about three or four o'clock her work was done and she returned home. Of course, she stayed longer on washing and ironing days, but as she was a quick and brisk worker, and a manager as well, she had such a simple dinner to get on washing and ironing days, that it was little trouble to prepare it. Then she cooked enough on Saturday to last over Sunday, and as the mistress was one who believed in every one going to meeting and Sunday school, too, if possible, the girl's Sunday morning's work was all done up by nine o'clock, and the

family ate a cold dinner and supper. This family did not cook supper, so, of course, it was a comparatively simple matter for the mistress to get a bit of cold supper in the evenings.

And as the house was so small, the lady told me herself, it was a real comfort not to have another person around evenings, the only time she had to spend with the husband and children. This girl, if I remember rightly, received the same wages that are commonly paid to a girl who gives all her time.

Another instance: a friend of mine, who has a large family of children, some of them grown girls, but who are therefore large enough to want to be in school all winter, has quite a time sometimes to get along. She is not rich enough to keep a girl all the time. This winter I mention, she was in poor health herself, and her girls all needed their schooling. So she found an old lady whom she persuaded to come to the house every morning, and sweep, dust and clean. The washing was done by a washerwoman, and the girls did the ironing evenings and Saturdays.

This old lady was glad to get the rather small wages, for she could be at home always by ten or eleven o'clock, and it was much easier than to earn the same sum by washing once or twice a week, or sewing dreary balls of carpet rags.

If some young mother is in a dilemma, by reason of the causes I have enumerated, just let her try my plan, and see if by diligent searching she cannot find some one willing to work in the partial service scheme.

Now let me say one word to the girls and to those who hire them. The idea that a girl should act in a place with any less kindness or real interest than she would in a home of her own, is not in accordance with my views either of an honest girl or a Latter-day Saint.

Make the interest of your employer your own direct interest, and see how well paid you will be every day that you live there, as well as in the mutual friendship that will grow

up in your heart and the hearts of those who employ you.

In the first place, never seek a situation where the people are out of the Church, and if they are of our people, if you will conduct yourself as a lady and a Saint, be sure you will receive in most places the treatment your conduct deserves.

On the other hand, a woman that would wilfully treat a young girl in her house with any less consideration, kindness and politeness than she would wish bestowed on her own daughter under the same circumstances, is less than a woman and worse than an infidel.

Above all things, do not tear her character to pieces to your companions. The way that some women have of maligning the characters of every young girl that lives with them is incomprehensible to me. They seem to think that the girl and her doings are a lawful subject to gossip upon, no matter what their views may otherwise be on the gossip question. Let us as Mormon wives and mothers, arise in the dignity of our womanhood and put an immediate stop to this wicked practice. Let the shortcomings of our girls and our friends' girls, be a tabooed subject between us.

There is one other point in connection with this girl question that I wish to touch upon before leaving this subject. It is in relation to the keeping of a girl at home to cook a big dinner on the Sabbath day. I am willing to say right here and now, that the master or mistress of a house who will insist on the "girl" desecrating the Sabbath day by cooking a feast, is guilty of breaking the solemn law of the Lord in regard to Sabbath keeping. The man who is so lost to a sense of the proper observance of the Sabbath day, as to request, desire, or even permit the female members of his family to so desecrate the Lord's holy day, as to remain away from the services of the day, to prepare a hot dinner for himself or his friends, is in the dark as to his duty to his family and the Lord.

Such men need not wonder to see their sons grow up and spend the Sabbath in hunting

and fishing, his daughters running the streets in search of pleasure instead of in the gatherings of the Saints. It is his own fault, for he has had no respect for the beautiful day of rest ordained for all mankind, not simply for the men, leaving the women to dig and slave away the most of that day at home, while the father goes complacently to meeting.

If the women and children are taught and accept the real spirit of the Sabbath observance, you need not worry about our young people going on Sunday excursions. They will never have seen mother nor father break the day, and they will have no desire to do so.

Therefore, mothers, be sure you make some satisfactory and definite arrangements with your own daughters, and with the young girl employed as "help," to attend either the Sabbath school or the regular meetings. If you fail to do this, on you rests the responsibility of the breaking of that law by the "maid servant" under your care and keeping.

Mary Howe.

TOPICS OF THE TIMES.

The Care of the Poor.

AT OUR recent Conference a meeting of the authorities of the Stakes and wards was held, and some startling figures were given to them by the Presiding Bishops concerning tithing and fast offerings. It was shown that the amount of fast offerings that had been reported during this past year was $39\frac{1}{2}$ cents from each family of $6\frac{1}{4}$ persons for six months, or $6\frac{1}{4}$ cents from each person for six months. Bishop Winder in reading the report, said that an estimate had been made of the amount it would require from each family to support all the poor who were deriving support now from other sources; it would be about $29\frac{1}{4}$ cents per month for each family, or about 5 cents per month from each person.

There has been without doubt great neglect upon this point throughout the wards and

Stakes of the Church. In many places the practice of carrying fast offerings to the Bishop for the poor has almost fallen into disuse and is rarely attended to. This is a bad condition of affairs, because there is a blessing which follows the feeding of the poor to those who contribute of their means in that direction. Fast days have been appointed in the Church that the people might, by humbling themselves before the Lord, obtain the forgiveness of their sins and an increased portion of His Holy Spirit. When men and women deny themselves food, they are apt to feel humble. They can feel for the destitute and those who have but little or no food to sustain their physical needs. They themselves, while in this condition, feel something of the pangs of hunger, and if their fasting be in the right spirit, and it have the proper effect upon them, it will fill them with sympathy for those who are destitute. On this account it has been the practice in our Church for those who fast to contribute the food that they would consume on fast day to the poor. The food that is thus contributed ought to be sent to the Bishop of the ward. President Young frequently said that where people did not fast they should send twice the amount to the poor. Where there are no contributions sent to the Bishop it is reasonable to suppose that fasting itself is neglected, because if people fast they will naturally think of the poor and their minds will be directed to the reasons there are for fasting.

Children should be taught to sympathize with the poor, and to do all that they can to relieve their wants. If they are taught to carry fast offerings regularly to the Bishop, it will be a lesson that will never be forgotten by them through life. It will become in their minds a sacred duty to contribute of their food, at least on fast days, for the support of the indigent.

In some of the wards there are but few, if any, poor, and I have noticed that where this is the case there is a neglect in collecting fast offerings. This should not be. If there are any wards in this condition, there should

be the same pains taken to collect the fast offerings and to keep alive in the minds of the people the importance of their contributing regularly to this end on fast days, and arrangements should be made for the surplus to be sent to some ward where there is an excess of poor. This is a matter that should not be neglected; for in neglecting it, blessings are lost which might be obtained and enjoyed by the people.

There has been a practice which has prevailed to some extent among the members of the Church of closing their places of business and suspending work during the hours devoted to fast meeting. If this practice were to be universal, it would be attended with excellent effects. There are some business houses, however, which say that unless it is made a universal practice they have objections to closing, as while they are closed their co-religionists who are in the same business keep open and profit by the other places being closed. This is seized, therefore, as a reason for not closing any of the time during fast days. It would be most desirable and be attended with happy effects if all who profess our faith would unite in the practice of closing up at least for the few hours which are spent at fast meetings. *The Editor.*

A SKETCH OF NAHUM BIGELOW.

[CONTINUED FROM PAGE 274.]

THE message and large horse pistol were at once delivered to his father, and then the lad set off for Carthage, distant about thirty-two miles, with affidavits properly made out and signed.

Arriving at Carthage, Hiram was coldly received and told by Governor Ford to go to Brigham and get help. "Get some of your Nauvoo militia to help you."

He hastened back home to report his failure to father and mother, then down to Nauvoo.

The evening of the third day came, and the family saw the shades of darkness fall

around them with hearts full of dread and suspense.

The pistol was loaded and near the father's hand. He was determined to do all he could to protect his wife, children and home.

The mother and eldest girl, Mary, sat by the fire watching and listening with strained ears to every sound. The rest were in bed, sick or asleep.

At length the mother whispered, "Father, father, I hear horses' hoofs coming."

Then as the muffled sounds became apparent to his own ear, he whispered back, "Listen, Mary, and see if you can hear what they say."

"Hark; yes! One of them just says, 'Boys, you stay here and I'll go and see.'"

"Then," whispered Nahum, "you are quite sure it isn't Hiram with help from Nauvoo?"

"No, no; it's men, strange men; it is the mob, father; what shall we do?"

For answer, he sprang from his sick bed, and grasping his pistol stood against the door, holding it shut, as there was nothing but a rude latch to protect them from the violence without.

"Does Mr. Bigelow live here?" asked a stern voice outside.

"Yes, sir."

"Well, I want to see him."

"That's my name," rang out the excited voice of Nahum. Always a loud speaker, when excited his tones were uncommonly clear, high and piercing. The men at the gate, as was afterwards testified, heard every word Nahum said, but could not catch their leader's tones.

"That's my name," said Nahum, "what do you want?"

"Oh, I want to see Mr. Bigelow," again answered the strange man without.

"That's my name," fairly shouted the sick and nervous man, "what do you want?"

"Don't be so particular, but let me in," replied the man without, pushing with all his might against the door, and forcing with his superior strength the sick man and his wife back.

Once more shouting his question,

"What do you want?" and receiving for reply the same,

"Oh, what's the use in being so particular, let me in and I'll tell you," as he replied fairly forcing his way into the house, the sick man stepped quickly back and like a flash ping! went the report of the pistol.

The stranger, only partly in the house, turned with a loud cry, and shouted as he ran back to the gate, "Come on, boys, I'm shot!"

The mother grabbed the ax, and reaching for his gun loaded with No. 6 buck-shot, the brave man pulled his gun to his shoulder and shot the retreating form of his supposed enemy.

"Hold on," yelled a voice from the outside as the shot-gun again came into place, and knowing the foolish trick had been carried too far, "we're from Carthage; we've come to protect you; we're your friends."

"Good heavens!" ejaculated the father, as the gun fell from his now nerveless grasp, "why didn't you tell me you were my friends?" And then to the men now crowding into the room, "Why didn't you tell me you were my friends? I'd no more have shot you than I would my wife or children."

Great drops of sweat stood upon his forehead, and he trembled with the agony of remorse that came to him with the knowledge of the mistake he had made.

The poor fellow who had carried his ill-timed joke to such a miserable length, staggered into a chair, whispering fairly in his pain, "Just see; I've come to protect you, and see how you've hurt me."

"Why didn't you tell me you were friends? Man, I would no more have shot you than my wife or family," repeated the sorrow-stricken perpetrator of the deed.

One bullet-hole in his left breast and one in his left hip were bleeding profusely, and he was at once laid upon a bed, while a doctor was sent for from Carthage.

It is necessary now that I shall go back a little and relate what had happened outside

and why such a silly scare or joke had been attempted on the family.

The little party, numbering four men and their leader, Lieut. Everett, had been hastily dispatched after the lad Hiram had left Carthage; the cowardice of the governor suggesting that if he broke his solemn pledge when notified properly as provided by the law, in some way he or his position might be liable to summary vengeance. So in all haste he sent the relief squad under Lieut. Everett.

Arriving within the neighborhood, some inquiries were made, as it happened, of one of the mobbers himself, a man by the name of Sam Dixon.

Dixon was taken along with the soldiers, either willingly or unwillingly, and when near the house the mobber suggested to the soldiers, "Let's have some fun with the old man. We'll give him a good scare. He's expecting the mob, and if we keep quiet he'll take us for 'em and be properly scared."

For a little sport the suggestion was adopted, with the results which I have told.

As soon as the excitement inside the house had abated a little, the wounded lieutenant spoke to Nahum, saying, "You need have no trouble over this matter, for I will at once make a deposition in writing, telling the whole truth and putting the blame where it belongs."

Just then one of the family called out, "The mob, the mob. They are surrounding the house. See them moving out at the gate!"

"Boys," called out the wounded leader, "to your arms and do your duty."

Suddenly remembering, old Sam Dixon slipped hurriedly out to relate what protection had been sent to the house and to disband the mob, for that night at least. He had forgotten in the general excitement that the signal agreed upon among themselves was to be the firing of a gun. The gun of the brave farmer had done more than to heavily punish the maker of a bad and ill-timed jest, it had also sounded the signal for his deadly enemies to assemble and burn his home about his ears.

Upon hearing, however, how matters were in the house, the mob quietly disbanded and

dispersed. U. S. soldiers with faithful guns out of every door and window were not the sort of people that mobbers, cowardly, murderous bullies that they were, cared to meet. So for awhile the household was left unmolested by these fiends in human shape.

Another painful scene of this dreadful affair was yet to be enacted.

Nahum, sick and feeble, was obliged to go up to Carthage to "stand his trial."

True to his word, Lieut. Everett made out an affidavit entirely clearing Nahum from any blame.

The wounded lieutenant was left at the home-stand, the mother and daughters doing everything in their power to relieve his suffering and pain.

A soldier was sent along with Nahum to protect him from the violence of the mob. His faithful wife insisted upon going also, fearing that the life of her husband might be taken on the way to his trial.

In a wagon, lying on a hastily arranged bed, the intense rays of the mid-summer sun pouring down upon his head, no wagon cover, nothing to mitigate the scorching heat, the sick man was taken by those having the party in charge eight or ten miles out of the way, making a long, dreary two days' journey of that which might have been accomplished in one day.

As they traveled, word flew abroad that the Mormon who had shot the second officer in the state army was being taken to Carthage.

Everywhere crowds gathered about the wagon, swearing, cursing him, threatening and even demanding his life.

"Let's take the old fellow out and flay him alive," said one man.

"If you take him, you'll have to kill me first," quietly answered the wife.

The soldier who had been sent for protection was a brave and humane man; honor be to his memory. His name was Bush.

He would reason, argue and, if necessary, tell the assembled crowd plainly and roughly, "I've come along here to see justice done by this man; and I'm going to do it. I'm a

soldier of the U. S. army, and if you kill this man, no matter who or what he is, you'll have to trample over my dead body to do it."

A judicious fingering of his heavy arms accompanied always this declaration, and it had the effect of reducing the clamors to growls of future threats and menaces.

This sort of thing was repeated all along the route.

"Let's hang him up to the first tree."

"Tie a stone round his neck and throw him into the river."

Through it all the wife calmly held her place at the side of her sick husband, silently praying to God and fervently thanking Him for raising up so powerful a friend in their sore need as the brave soldier Bush.

Reaching Carthage, the case was quickly disposed of, the affidavit of the wounded man Everett entirely cleared Nahum from all blame before even the most vindictive court.

The news quickly spread that the "Mormon" was acquitted.

The party hurried home, and arriving there found the lieutenant removed and the children alone and frightened for the lives of their absent parents.

Nahum, well-knowing what the darkness of night would bring, hastily gathered all his family together, and taking a few quilts hurried out into the corn fields. It was already dark, and no time was to be lost.

Midnight brought the realization of their fears. At the house were seen lights, shots were repeatedly fired, windows were smashed and diligent search was made for the fugitives.

Great blood-hounds were turned loose to hunt through the fields for their would-be victims. Down under the corn huddled the family, even to the baby, all holding their breath and not daring to move lest their hiding place should be discovered.

"Father," whispered the children, "the dogs are coming down this row. Oh, what shall we do?"

"Lie still and pray," was the quiet but firm reply.

Their prayers were heard; neither wicked men nor fierce dogs discovered their retreat; and towards morning the sounds ceased and the family felt relieved, for a while, at least.

The condition of their house and premises next morning convinced Nahum that he must move his family into Nauvoo if he wished to preserve their life and his own.

Fortunately, a man from the city passing their door that morning agreed to take them all down with him.

[TO BE CONTINUED.]

THE BIBLE.

THOU grand old book, our joy and pride,
Our father's trust, our mother's guide;
The wisdom fount whence savants draw
Their codes, the best of human law,
We bow with reverence at thy shrine
And own thee as a gift divine.

A friend thou art to every race,
A balm to every rank and place;
When tossed on time's tempestuous tide
A chart thou art and helm to guide,
A pilot and a compass true
To see us safe the narrows through
Of life's dark, stormy, rocky coast,
Where unbelief is wrecked and lost.

Thy knowledge vast, thy wisdom great;
Teach us we had the first estate,
A goal of rest, a home of love
With God and Christ in realms above,
But that our progress there was stayed
Till earth a school for man was made.
And how in battle for the right
We put the tyrant hosts to flight,
Whose purpose dire would rob our joy
And heaven's redeeming plan destroy.

No page save thine did ever state
How God did man and earth create,
Or how the dragon red was driven
And drew to earth a third of heaven,
Or how the serpent did deceive
The innocence of Mother Eve,

And how the fruit that pleased so well
They both partook and Adam fell,
And how they hid, trembling with fear,
When God's rebuking voice drew near,
How from the garden they were cast,
And death and sorrow's sentence passed;

And how they then each other knew
And sensed the work they came to do—
To multiply, and till the ground,
That life and being might abound.

As on we scan thy wondrous page,
From Adam down through every age,
Our minds expand, our path grows clear,
We see the drift of being here;
And by the light that beams from thee
We know we live in worlds three :
Our first, though glad with joy and bliss,
Was shorn of glory, barred of this ;
And this would be a gruesome place
Without the future's hidden grace.

As down thy page we still explore,
And prophecy unlocks the door
Of truth, we learn and clearly see
That all was made that man might be
Tutored, prepared and tested here
To fill a higher, holier sphere.

We see the prophets' words make clear
The future as it should appear ;
The veil is lifted from their eyes ;
They see the cross where Jesus dies.

We see how nations rose and fell,
As prophets did their fate foretell,
How as their virtue would increase,
The boon was theirs of joy and peace,
And how when God they failed to trust
Their pride was humbled in the dust.

Jesus, the Lamb, came down and died,
The plan of life was glorified ;
The altar where the offering lay
Fell back to ruin and decay.
The little stone that Daniel shows
Has struck the image on its toes ;
Dug without hands it issues forth,
A mountain grows and fills the earth.

The curtain rises on the theme
Of prophet's lore and poet's dream,
The last grand drama now begun
Links all the ages past in one.
Eternal truth with power sublime
Goes forth to every land and clime ;
The streaks of dawn with widening ray
Portend the glad Millennial day,
When Christ shall come to claim His bride,
And sway his sceptre far and wide.
O precious book, such joys to tell,
How can we help to love thee well ?

J. C.

A BLESSING IN DISGUISE.

ABOUT two years ago a young lady in one of our northern settlements was reciting, for the benefit of a few assembled friends, the beautiful poem, entitled *Bernardo del Carpio*. As she finished the recital she noticed that her nephew, a child of only two and one-half years, was weeping. She inquired of the little fellow the cause of his grief, and was surprised to learn that his young mind had grasped and was touched by the sentiments expressed. The particular passage which melted him to tears was where the son exclaims:

"I die to set my father free."

The circumstance impressed itself strongly on the minds of those present, and they wondered what the sequel would be. After some time this child, who was the idol of its parents, was taken suddenly ill, and notwithstanding all the care, faith and skill which loving relatives and friends could command, it died in the short space of twenty-three hours.

This being the oldest child the parents were deeply moved at the occurrence. The mother had, however, by secret and fervent prayer become reconciled to his loss even before his death; but the father, who had become somewhat indifferent to his religious duties because of the engrossing cares of business, was not so easily contented. His thoughts would continually revert to his departed child, until finally he began to think of his own course in life. The feeling then took possession of him that he was not living in such a manner as to satisfy his own mind that he could receive his son in the great hereafter.

A revulsion of feeling and action took place immediately. Indifference was supplanted by a spirit of inquiry and interest; doubt gave way to faith, and negligence to diligence. The result is as this doting father expressed himself, "For sometime I have been searching for evidences of the divinity of the gospel, and the more I investigate the greater abundance of testimony do I find, and the

more firmly does my faith become grounded in the religion in which I have been reared. And though the death of my son was a severe and sad blow to me, yet I sometimes feel that he did die to set his father free."

Others who are familiar with the circumstances here narrated, have made similar remarks, and if the child that has gone shall prove an anchor cast into the shoreless sea of eternity to these young and loving parents, who will say that this seeming calamity is not a blessing in disguise? C.

SKETCHES FROM THE SAMOAN ISLANDS.

The Cocoa-nut.

MOST of the readers of the INSTRUCTOR have seen pictures of cocoa-nut trees, but few have ever seen the tree itself, as it cannot grow in our climate. Many have, no doubt, seen the nut as exhibited for sale in our markets, and many more have tasted the rich meat in cocoa-nut cakes, etc.; but few know anything of its great importance as an article of food, and also of commerce in countries where it is climatic.

To take away the cocoa-nut from the Samoans and the peoples of other groups in the tropics, would be equal to taking from us our butter, milk, sugar, cheese, molasses, eggs, lard, and all kinds of oils, and leaving us with flour, potatoes, beets and carrots, fish, and a few fruits.

The cocoa-nut tree begins to bear fruit in from four to seven years after planting, according to the conditions of soil, moisture and heat to which it is exposed. The trunk of the tree is then from six to ten feet high. The top is always covered with a tuft of leaves, each of which is from fifteen to twenty feet long, and the nuts come out in bunches on a strong stalk immediately above the root of the leaf. When the bunch is ripe the long, heavy leaf dries up and falls with a heavy crash to the ground. The nuts also, when fully ripe,

drop with a heavy thud. To be struck on the head with one from a high tree would almost crush in one's skull. In a large grove this crashing of leaves and thumping of nuts is constantly going on.

A cocoa-nut tree grows by continually sending forth new leaves straight out of its top. These, as they become large, gracefully bend down on all sides from their own weight. There are always new leaves, small and tender, shooting out at the top, and large, heavy, mature ones falling off a few feet further down. Each bunch of nuts can boast of being a notch higher than any previous bunch, and thus the process goes on until at the end of probably a hundred years, and after attaining a height, in many instances, of over a hundred feet the process stops, no more leaves shoot out at the tops, those that are on it mature and fall, and the long slender trunk stands there bare and denuded, without a knot, limb or leaf to relieve the monotony of its long body from bottom to top.

When a tree reaches this stage its wood is as hard almost as iron and nearly as strong, and so heavy that if felled in water, it would sink to the bottom.

A bunch of cocoa-nuts is in number from three to twenty or thirty, and sometimes many more. The most common number is about ten, twelve or fifteen, and many bunches hang from the tree at the same time, though differing a month or so in age and maturity. I have seen as many as eighty nuts hanging from a tree at once, and have heard of trees having five hundred on.

Few of the readers of the INSTRUCTOR would know a cocoa-nut if they saw it in the state in which it falls from the tree. Some of our young missionaries on their way to the islands, saw at San Francisco a vessel full of large, oblong, brown things, as large as good sized musk melons. Upon inquiry, they were told that they were cocoa-nuts. The brethren thought they were being made sport of, as they were familiar with the cocoa-nuts offered for sale in the market, and they thought that was the way they were picked from the tree. This

is not so, however. The cocoa-nut meat incased in a hard shell, is further protected by a thick fibrous husk of from one to three inches in thickness. When this covering is taken off we have the cocoa-nut as it appears in the market. If the nuts were not thus protected they would burst upon falling to the ground, and be wasted. With this covering on, however, it is almost impossible to injure them. They will lie in mud, water, or the sun's heat for months, or be shipped around the world, and be perfectly sweet and fresh upon being opened.

The inside of a young cocoa-nut is full of water or "milk," as it is called, so full, in fact, that if a small hole is made in one of its "eyes" the liquid will spurt out like a fountain.

When the nut is ripe it is only about half full. The liquid being of a somewhat whitish color, like milk, but in a young nut it is as clear as the purest spring water.

Each nut has three eyes to it, all in one end, and about an inch apart, set as in the corners of a triangle. They are filled with the cocoa-nut meat, which can be removed with the small blade of a pocket knife. These holes are about as large as that through a spool of cotton.

When a native wants to raise new trees, he takes as many cocoa-nuts as he wants trees, and exposes them to the sun for several months, without removing the husks. Finally, three shoots or sprouts, one from each eye, force their way out through the hard fibrous covering. The nuts are then taken just as they are and planted. Two of the sprouts go downward for roots, and one turns upward for the tree. No more cultivation is necessary.

Every Samoan village is full of cocoa-nut trees, also the adjoining hills and gulches. Very few are found in the back woods and mountains. Their cultivation is confined almost exclusively to the coast.

I will have to defer for a future article an account of the uses to which the cocoa-nut is put.

J. H. Dean.

ELSIE'S VISION.

SHE knew she was very sick, for she heard the stifled sobs and cries of her children and husband as she lay almost too near death to give the faintest sign.

Suddenly, she seemed to find herself looking down at herself on the bed, and she was at once conscious that her body and spirit had parted and that she was dead. She looked at her frail and wasted body with an indescribable sensation of pity and love, while mingled with that sensation was a feeling of infinite joy to know that she was at least free from mortality and about to mount to a higher, better sphere. As she listened to the lamentations and cries of her kindred, she became conscious that a personage stood near regarding her with much interest. She turned to him and said,

"Are you my guardian angel?"

"Yes, that has been my duty for the past forty years."

"And are you now released?" she inquired.

"Not yet," the personage answered, "I have been commissioned to perform in your behalf a most peculiar mission. It is not designed that you shall enter into any other sphere until you have been made acquainted with some of the effects and results of your life probation on this earth."

Elsie was conscious of a momentary feeling of pride that this should be so, for she had lived a life that she was intensely proud of, although few of her earth acquaintances were aware of the fact. To her home, her children, and to her husband she had been the most devoted and unselfish of all beings. Her whole soul and body had been devoted and finally sacrificed to her inordinate love of self-sacrifice. So she regarded this announcement with little concern, and looked inquiringly at her companion for some further instructions.

He said nothing, but turned his attention to the persons in the room, who were now making preparations to cleanse and clothe the body just bereft of its spirit. She, too,

turned her eyes to the children, and with a true mother-longing she reached out her arms to take the little sobbing baby boy who stood by the bed unnoticed in all the confusion of the moment. The little fellow was pale and thin and weak, and small wonder was it that his mother felt as if she would gladly return to her cast-off earthly tabernacle for the chance of comforting the despairing little soul. She found, however, that such a course was impossible and, too, all her caressing and pitying looks were unrecognized by the object of them.

Hattie, the eldest daughter, came into the room, and she at once ran to the baby and clasped him in her arms.

"Come to his sister," she cooed, "and she will give him a great big piece of candy, so she will." And she hurried out of the room with the child in her arms. The guardian angel beckoned Elsie to follow and they, too, passed out of the room and into the sitting-room, where the girl had seated herself with the child in her lap. The spirit of the mother looked with infinite pride and love at the motherly girl, and then glanced at her companion. He understood the glance as with a flash and smiled somewhat sadly, with an answering glance that was to Elsie utterly incomprehensible.

Hattie drew from her pocket a long stick of candy and she and the child sat together eating it with much comfort, if there was an accompaniment of dreary tears to wash it down. Hattie herself was a tall and slender girl with a complexion that showed poor health. In some inscrutable way the two silent watchers were able to penetrate the girl's thoughts and the mother was listening to the sad words of misery her death had caused her eldest child, when the door opened and a brisk, bright-faced little woman came in saying,

"Hattie, can't you put that child down and come and show us where to find things? We don't know where to look for clean linen nor anything else."

"Oh, Aunt Eunice, we keep all our clean

clothes in the bureau drawers; but I can't possibly leave little Henry, for he is just grieving himself to death, and he is not at all well. Mother would never let me neglect him for anything."

"What's that he is eating? Candy? My conscience, you are not giving him candy when he is already sick, are you? Don't for pity's sake give him a bit more, it is the very worst thing he could possibly have. Well, if you can't come, you will have to tell me where everything is and I will try to find things myself."

The lady hurried out of the room, and the mother's spirit read the thoughts of her daughter with a heart-pang.

"Ah," sobbed the girl to herself, "mother's not here now, and we children will suffer, I am sure. What a cruel speech that was of Aunt Eunice's; the idea of leaving my baby brother for anything on the earth! If mother was here she would never be so heartless. Besides I have been running round with baby all the morning to keep him still, and I am tired to death. If mother were only here!" And the poor child's tears fell fast and poured down over the baby's face like a bitter shower of rain.

All that day the girl devoted herself to the baby, and so cross and restless was the child that she had much ado to keep on her feet until he was undressed and rocked off to a fitful and disturbed slumber for the night. The sister was not as unselfish as her mother, and although she was in her heart glad of a chance to escape all the rest of the work by devoting all her time to the baby, the strain on her made her very cross and tired, and she felt a hundred times a day that she could endure it no longer. In the same inscrutable way in which Elsie had read her daughter's feelings at first she continued to sound the very depths of the spoiled and somewhat selfish heart. Hattie was a good enough child, but the constant petting and spoiling she had received at her mother's hands had made her think first and always of herself and her own ills and wants. Baby came next,

and she wearily took up in a measure the heavy burden of constantly watching and waiting upon him. There were other children, and they too were all so used to mother's spoiling and unvarying sacrifice of self to their every want and wish, that the deprivation of mother's presence made things decidedly uncomfortable and miserable. Not one of the whole family had been trained to be independent and thoughtful, the mother had been the galley slave of the whole family.

The time intervening between the death and the funeral was spent in utmost wretchedness by every member of the household. The heart of the watching mother was torn within her to witness the sorrow and anguish of her loved ones. She longed to get away and leave it all, as she was powerless to remedy the affliction. But she seemed chained to the spot. She heard the impatient cries of the smaller ones, and witnessed with untold misery the squabbles that arose between the older ones for the first and best of everything. She had managed when alive to find some sop for every wound, either in presents or in the immediate sacrifice of her own comfort and pleasure. Now, all were at sixes and sevens. Hattie wanted some one to humor her back aches, Willie wanted some one to wait upon his lightest wish and come at his first call, the twin girls were constantly squabbling for the biggest piece of pie, or the longest stick of candy. As for the poor father, he was almost beside himself with sorrow and the unbearable friction between the children. He mourned with more than usual intensity, for he could see now what an unselfish and sacrificing wife his had been.

Elsie saw it all, but somehow her eyes were opened to new meanings. She began to see the results of her indiscriminating petting, and she was even conscious of a feeling of irritation at the children because none of them seemed to be imbued with her own self-sacrificing spirit.

The day of the funeral, Aunt Eunice, who was a younger sister of Elsie, came over to prepare the house and children for the sad

event. She came before breakfast and went at once into the dining room. Eunice was a comparatively young woman and she had decided in her girlhood days, that before she took upon herself the cares of wifehood and motherhood, she would know something about the laws, temporal and spiritual that ought to govern the relations of husband and wife, parents and children. As a consequence, she had patiently worked out at service until she had earned enough to go up to Salt Lake City and study obstetrics under one of our most competent lady physicians. Since her return home she had attended all her meetings, had read, studied, thought and prayed until her mind had received the gift of enlightenment she craved, and she was beginning to see light in the midst of the partial darkness that hides these questions from most of our wives and mothers. She had not chosen to marry as yet, and was quite contented to remain as she was until she saw some one who answered to her ideal of a husband and father. She wished with all her soul that it were possible for her to enter the order of plural marriage, for she realized that in order to develop the best and brightest of her womanly gifts, she should be relieved from the sole care and engrossing attention demanded by a monogamous husband. Added to this, was the fact, that she knew that married men were the only ones whose characters had been tried and proven in the marital relations. What a young man would do as husband and father can only be proven. But what a man has done, is always readily discovered, if he be already married.

As Eunice opened the dining-room door, she heard a shrill scream from one of the children, and found Hattie actually fighting with one of the twins.

"What on earth is the matter?" she asked.

"Well," answered Hattie, as soon as she could release herself from the grasp of the angry child, "Millie is determined to have all the strawberry preserves, and I want to save some for pa and me. She has already had three saucers full, and has eaten nothing but

strawberries. When I went to take away the dish she flew at me like a tiger, and I slapped her for her pains. That's all there is about it."

The father had entered while Hattie was talking, and now stood watching the scene with the keenest anguish. His eyes were suffused with tears, as he said mournfully, "My darlings, do you know that your dear mother lies in the next room, and that if she could know how you are behaving she would weep bitterly?"

"If ma was here," sobbed Millie, "she would give me all the preserves I want."

"If ma was here she would save some for pa and me," snapped Hattie, "for I haven't eaten anything for three days, and I got out those strawberries purposely for myself."

"Henry," said Eunice to the father, with a peculiar look in her eyes, "if you will tell these children to mind exactly what I say, and will go away for a little while, I will try and see what can be done to straighten them out and make them act a little more like human beings and less like savages."

The husband was more than wounded at the tone and words of his sister-in-law; but he at once turned to the children and gave the required command, and retired to his own room to weep and pray.

[TO BE CONTINUED.]

THE STRENGTH AND COURAGE.

"**H**AVE you the necessary strength and courage to sustain your love and faith through the three years of waiting?"

A young man and a slender girl stood together under the stars. It was Christmas night and they had attended the inevitable ball, and were now standing at the door of her father's house.

He asked her the question, but without replying she opened the door and said, "Since it is our last evening together, I will ask you to come in for a few moments, as late as it is.

I do not think father or mother would object," and the girl smiled up into his face a wintry little smile.

He did not notice it, but she was pale and her lips trembled.

When they were seated together on the sofa before the bright fire, he once more pressed the question upon her, while holding her hands close clasped in his and looking with all the intensity of feeling called out by the circumstances into her eyes.

Before she replies, let us briefly understand what those circumstances were, that we may better comprehend the answer.

Charles Stacy, aged twenty-one, handsome, born of Mormon parents who were moderately well-to-do, desired to marry Constance Adare, but her parents flatly refused consent. Constance was too young, they said, besides, Charles had not been a "model" young man. Indifferent to religion, gay to the verge of recklessness, and good natured and credulous to the full limit of common sense, her parents naturally hesitated about giving their daughter to a man who had not yet proven himself worthy to wear the sacred title of husband.

There was no question about the love Constance had for him, or her faith in him, and she was inclined to treat his faults lightly. Was there not numerous instances where very wild boys, right among the people of the Latter-day Saints, had turned around after sowing a good many acres of wild oats and become pillars of the Church? She believed his high spirits were the necessary energy to make him successful, his indifference to religion to the sacredness in which he held it, and the great care which he exercised in not accepting the faith or word of anybody else until his own good judgment was satisfied; his reckless good nature, noble benevolence; and his credulousness, the shining truth of his own soul.

At last, after much persuasion and the interceding of Charles' father, Mr. Adare had said that if Charles would learn a trade, that is, master a trade, he might come then and claim his daughter for a bride.

Charles had intended to learn a trade when he got ready, but he wanted to marry Constance first. He considered it a great stoop to the "house of Stacy" to learn a trade, although the means of which he enjoyed the benefit were earned by his father, or at least the foundation thereof, at the blacksmith's forge.

It had taken Charles six months to accept the conditions. In the first place he believed Mr. Adare's resolution could be shaken, if not by his persistence or Constance's tears, then by the confidence and respect he had for his father. Failing in that, he thought he could persuade this young and loving girl to defy parental authority and marry him clandestinely.

At the end of the six months, however, he had accepted the terms. To fulfill his part of the contract he would be obliged to apply himself industriously for three years and go away from home. That seemed the worst part of it all to poor Constance, who, although keeping up a brave face, wondered in her grief if her parents had ever been young.

Tomorrow Charles would take the train, and tonight as they sat together he asked her, "Have you the necessary strength and courage to sustain your love and faith through the three years of waiting?"

Constance looked into the fire thoughtfully. "I think I have, Charles, but just now it comes to me in a flood the recollection of several persons I have known that had not sufficient strength, or faith, or what you please to term it, to keep their love warm a much shorter time than that."

He looked bitterly disappointed.

"Why should I boast of being superior, who have never known the power of absence and time to change me?"

"This is rather a cold comfort to wear near my heart for three years while at your behest, I go among strangers, to perform disagreeable conditions to satisfy the scruples of an over-exacting father."

"If it sounds cold, Charles, forgive me, for I love you with my whole heart and soul,

and feel like I could not live through three years of separation," exclaimed the tender-hearted girl, laying her head on his shoulder, and weeping bitterly.

He soothed her tenderly, and besought her not to weep, for it unmanned him.

"Do not say at my behest, Charles; for you know if I were free to do so, I would marry you tomorrow, and risk all the future has in store for you and me."

"Well, be that as it may, the die is cast now, and I look upon the next three years of my life as little better than thrown away. I will never work at a trade, never," he said with some bitterness, "and if I come back to find you false to me, I will shoot myself and there will be an ending to your father's grand policy."

Constance drew away from him. "That is the first thing I have ever heard you say, which was unworthy of you."

"You're very precise and technical with me, Constance," he replied, holding his arms and gazing moodily into the fire. "I have read that there are some natures so extremely correct and well-balanced that they are incapable of a real, true spontaneous love. One would think that you would be less critical of a man who was going to serve three years for you as Jacob served for Rachael; and who," and he took her again in his arms in spite of a very faint resistance, and kissed her on cheeks and lips, "is willing to serve for you twice as long, and who will have you in spite of fate. Be true to me Constance, God bless you," and he was gone.

Was it not strange that neither he, nor she, questioned his truth and faith?

(TO BE CONTINUED.)

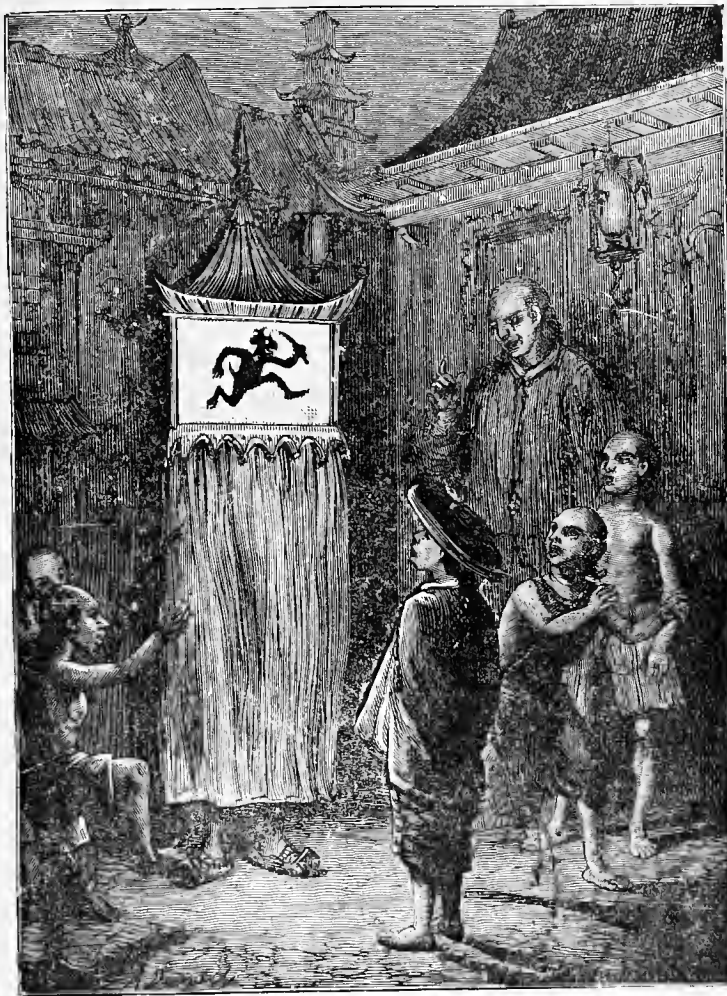
To behold is not necessarily to observe, and the power of comparing and combining is only to be obtained by education. It is much to be regretted that habits of exact observation are not cultivated in our schools: to this deficiency may be traced much of the fallacious reasoning, the false philosophy, which prevails.

CHILDREN'S SPORTS AND OCCUPATIONS.

THE Chinese race resemble in some respects the Japanese, but many of their customs and characteristics are quite different. They

Europe, as for instance the use of the magnetic compass, the manufacture of silk, and other matters; but of late years other nations have made more rapid progress in arts and mechanism.

The Chinese claim that they formerly ate

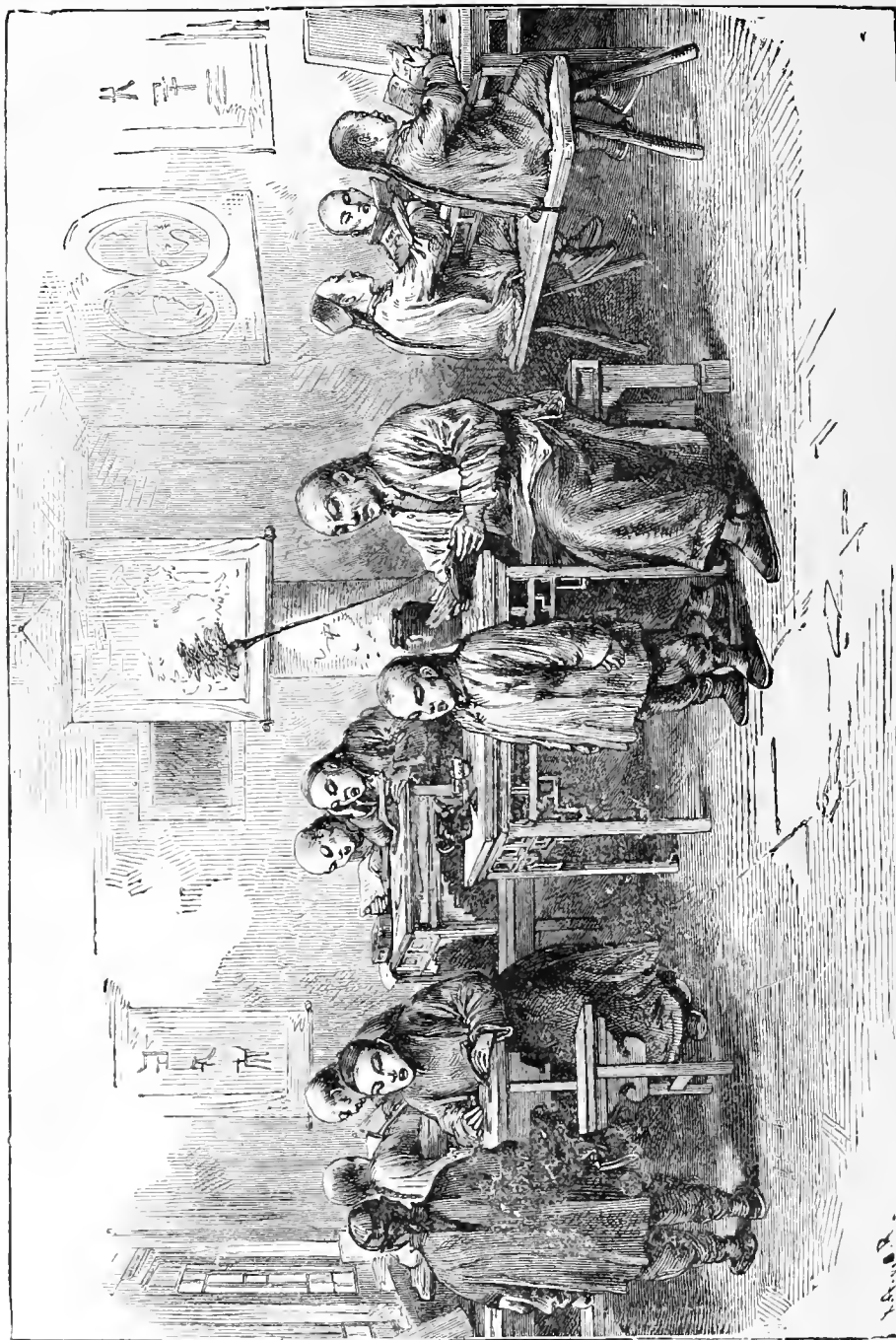


CHINESE STREET SHOW.

are not, like the Japanese, anxious to imitate the manners of western civilization. They claim to be superior to other nations, and to have a better civilization. Hence they are slow to adopt the methods of Europeans. It is true they understood many things long before such things were known to the people of

their meals with knives and forks, but that was in past ages before they became civilized, since they learned to use chopsticks they have abandoned the knife and fork, and only look upon them as relics of barbarism.

It is said that Chinese do most everything in an opposite way to ours. Their symbol



CHINESE SCHOOL.

for mourning is white instead of black ; they salute by putting their hats on instead of taking them off ; and shake their own instead of their friend's hand ; the needles of their

compasses have the points to the south instead of the north ; the females are treated with the least respect, instead of receiving the greater courtesies ; and mothers, who are widows,

obey their sons, if the sons be of age, instead of having their sons obey them. When a person is expected to die, instead of being more tenderly cared for, he is turned out of the house. Their writing is in perpendicular lines in place of being horizontal. Many other things they do are equally peculiar. Men act as chamber-"maids" and washer-"women," and women and girls are employed as boats"men."

Boys are regarded as far superior to girls among this peculiar people. The latter are not even counted when the number of children in a family is given. If a man has a family consisting of a boy and girl he will say he has one child. When there are too many girls in a family some of them are put to death.

Girls, it is said, receive no names, but are called first, second, third, etc. A boy is only called by some childish name until he is twenty years old, when he receives what we would call his "Christian" name, though this term can scarcely be applied to a heathen race.

Chinese boys are sent to school, and receive a fair education according to their ideas; and when even a poor boy excels in literature he is regarded as equal to those who are born of high rank. A peculiarity of their method of teaching is the pupils first commit the lessons to memory and then have the meaning of them explained afterwards by the teacher. The children study their lessons aloud in school, which makes considerable confusion. When one pupil feels confident that he can recite his lesson he goes to the teacher with his book, makes a bow and turns his back while he repeats the words. Their first lesson in school is that of honoring their parents, and it is stated that the Chinese children excel all other peoples in showing respect to their parents. Politeness is an important feature in the education of these people, and children are carefully trained in its rules at school.

Of the childish sports among the Chinese there are quite a number. The most important one of these is that of flying kites. This is not only indulged in by children, but also

by men. They celebrate their new year's day on the 8th of February, and on this occasion they illuminate their homes with lanterns, and shoot off fire-crackers.

There are different kinds of street shows for the entertainment of the young, a popular one of which is a kind of shadow pantomime similar to the one here represented.

Some childish amusements seem to be common to all countries, such as ball-games, hoop-rolling, etc. These sports are known and practiced in China by the boys. They also make blow-guns out of bamboo canes, through which they blow cranberries at each other.

MY LITTLE BOY'S KITE.

As I sit at my work by my window
A sound falls on my ear,
That stirs in the depths of my bosom
Sweet memories of one most dear.

Of a golden-haired, brown-eyed laddie,
Who rushes in, joyous and bright,
Crying out, "Oh, do listen, mamma,
To the musical hum of my kite.

"Of sticks, and cord, and silk paper,
With 'hummers' and 'cutters' of glass;
She sails above tall trees and housetops,
Till quite out of sight she will pass.

"Oh, mamma! do look where she is sailing,
Till she seems almost lost to my sight;
And just see how gracefully trailing
Is the beautiful tail of my kite!"

Yes, those were sweet days of childhood,
When life was all bright and fair,
And never a thought of the morrow
Came to burden the heart with care.

When the golden head slept on its pillow,
Tired out when the day was done,
Nor dreamed of the billows and breakers ahead,
Nor the battle of life lost or won.

Years have passed and my heart's own darling
From the mother nest has flown,
To seek in the wide world fortune and fame,
And claim them for his own.

My son, would'st thou seek fame's proud temple,
'Trust' in God and do that which is right,
On your standard write "Onward and upward,"
And follow the course of your boyhood's kite.

The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, MAY 15, 1891.

EDITORIAL THOUGHTS.

On Marriage.



HERE are numbers of young men in our community who postpone marriage for months, and sometimes for years, because they think they are not in a situation to take upon themselves the responsibilities connected with the support of a wife. They have an idea that they must make ample provision for the comfort of their companion before they attempt to marry. They shrink from the idea of taking a girl from the comfortable surroundings and conveniences of her parents' home and placing her in a condition of comparative poverty. Many homes have become so filled with comforts and even luxuries that the contrast between them and the home that they could furnish to wives is painful to many young men, and they think they would not be justified in asking a girl to marry them until they are in a better position to give them a home, approaching in some respects, at least, the home that they have had with their parents. There is no doubt that this is one of the causes of the decrease in marriages in older communities than ours in the United States. With the increase of wealth there is a decrease in marriages.

Affairs are in a deplorable condition when such results as these follow. Vice must necessarily increase where marriage is not fostered. Better for a nation to be poor than to have to pay such a penalty for riches. It would be far better for the Latter-day Saints to return to their primitive condition in these valleys, and marriages between the sexes occur at proper ages, than to have wealth abound and marriages fall off.

Attention should be given by parents and

by leading people generally to this important question. We have in our settlements numbers of healthy and beautiful girls, who have grown up to womanhood, and they should be married. On the other hand, there are numbers of young men who are able to support a family, who are allowing the years to pass by without taking any serious steps towards obtaining a wife. The effects upon our society will be seriously felt if influences be not used to check this growing tendency. Young men make a mistake when they imagine that girls will not be satisfied to accept their offers of marriage unless they can provide for them a well-furnished home. A properly constituted young woman, if she finds a partner of her choice, will be content to struggle with him in obtaining the comforts of life. Every addition to the furnishings of their home or of their surroundings obtained by their joint exertions forms another link in their happiness and binds them closer together. Both husband and wife have much greater pleasure in seeing articles thus acquired than they would if they were furnished beforehand, either by the husband or by his parents.

Young people marrying in this manner and building themselves a home by their united labor, enjoy that home as they could not possibly a home that might be furnished for them beforehand. Everything in it brings to remembrance the pleasures of the past. It represents hopes and exertions, recalls incidents that are pleasant to reflect upon, and they learn to appreciate the value of that which they possess, because of the exertions they have made to obtain it.

MARRIAGE should be encouraged. But parents, and others who have influence with the young, should be careful to have marriages congenial. No true happiness can result from an ill-assorted marriage. Above all things, care should be taken to impress upon our young people the necessity of marrying those of their own faith. The experience of the past forty years, since we have lived in these mountains, has given hundreds of illustrations

of the unhappy results which follow the marriage of people of our faith with those who are not of our faith. If the Mormon girl who married a man not of her faith has remained true to her religion and her early training and convictions, she has not had a happy life, and too frequently misery has been the result. It is true, there have been a few instances out of the hundreds of cases of this kind where the man has become convinced of the truth of the gospel, and has espoused it; but these instances are so rare as to be very remarkable. In the great majority of cases, girls who have thus married have gradually lost their faith and become aliens to their former associates and to the religion of the Lord. The experience of these many years ought to be a lesson that should not be lost sight of. Therefore, we say that such unions are not happy ones.

The marriage of an ignorant person with an intelligent one is not always attended with happy results. There should be some similarity of taste, of disposition, of training, and certainly of belief, to make a couple congenial. A young man, therefore, in seeking for a partner—and the same may be said of young women—should bear in mind that to live happily through life in the wedded condition, they should have partners of congenial tastes and of similar training. An intelligent, educated girl who marries an ignorant man must either lift him to her level, if she would lead a pleasant life and maintain her self-respect, or she must descend to his level. It is seldom that a woman can lift her husband in this way; she is more likely either to become discouraged and alienated from him, and separated from him, or descend to his level. If she does the latter, she cannot escape the feeling that she is lowering herself and descending from the station she might have occupied. The young man who marries a girl who is not his equal in education or in intelligence is more likely to lift her up to his level, and to inspire her with noble thoughts, and to develop her higher attributes, than in the other case. There is less danger from

such a marriage than in the case of the woman who marries one inferior to herself.

Too great care cannot be taken in forming associations. It is an old and a true saying that people are known by the company they keep. No young man can associate with those who are not pure without being, to some extent, injured by the contact. A virtuous girl or woman should shun the society of the unvirtuous; for if they become familiar with vice, they lose their horror of it. Pope has stated it beautifully when he says:

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Those who associate with people who are unvirtuous are themselves in danger. They place themselves in a position where they are liable to be overcome. Familiarity, as the poet says, produces this result. The young man who keeps the company of the profane soon learns to look upon profanity as a trivial thing; he ceases to be shocked at it, and is very liable to fall into the habit himself. So if a young man associates with those who drink liquor and become intoxicated, his familiarity with them and with their habits causes any feeling of repulsion that he might have had to wear away, and he ceases to look upon it as a grave offense. If he continues to associate with them, he is liable to become a drunkard himself. The same is true of gambling and every other vice. No one can associate with those who practice vice without exposing himself or herself to its contamination.

—♦—

NOTHING is so glorious in the eyes of mankind, and ornamental to human nature, setting aside the infinite advantages which arise from it, as a strong, steady, masculine piety; but enthusiasm and superstition are the weaknesses of human reason, that expose us to the scorn and derision of infidels, and sink us even below the beasts that perish.

THE JUNE FESTIVAL.

A YEAR ago the directors of the Choral Society inaugurated the first of those excellent enterprises by which the best musical talent of Utah was brought together for the purpose of joining in a great public concert, both that the talents and training of individual members of the different societies might receive recognition and that the public might enjoy the benefit of the rare musical entertainment which their abilities enabled them to provide.

A superb chorus, composed of Utah's best vocalists, met together, and after a preparation of little more than a month, rendered the difficult music of which the programme consisted with an excellence which would do credit to any of the foremost musical organizations in the world—and a number of soloists, all of whom were Utah born and bred, rendered the beautiful selections from classic composers to the delight and satisfaction of an audience which could not but have been inclined to be skeptical as to the success of so ambitious an undertaking.

It was with the hope of making these musical festivals of yearly occurrence that the idea was at first conceived, and the initial effort was regarded as an experiment, the result of which would go far to prove the feasibility of providing for their continuance in the future; and that their fondest aspirations must have been gratified is proven by the fact that the society has entered upon preparations for a second one, with even more enthusiasm than was evinced before.

A month ago the directors of the Choral Society issued invitations to members of all the musical organizations in the city to join with them in preparing an elaborate programme for another festival of music to take place in June; and the result is that a chorus of four hundred voices is now engaged in training for the coming season. The programme for last year was made up entirely of local singers, but notwithstanding the success which might reasonably be expected to be

achieved with the same talent, the society, with commendable enterprise, have determined to add to the brilliance of the coming festival by engaging some of the most noted of America's professional artists to take part in the programme. Emma Juch was the star upon whom the hopes of Prof. Stephens and the other directors were at first set. But as her engagements prevented the possibility of her appearing with the society at the time set, the next choice fell upon Emma Thursby, who is recognized as taking rank with the highest artists in the musical world.

Not content with engaging Miss Thursby, whose presence would be sufficient alone to create a furore, the society have secured the services of Myron W. Whitney, who is regarded as America's leading basso. And with these two artists, together with some of our talented local singers—Bertha Bayliss, Bessie Dean Allison, R. Easton, H. Goddard and others, as soloists, and a chorus of four hundred trained singers to interpret the music which has been selected for the occasion, we may certainly anticipate a treat such as few other western cities are privileged to enjoy.

We understand that the expense of engaging these artists for the coming entertainment will amount to not less than four thousand dollars; and in view of this fact and that the public undoubtedly would patronize the efforts of the society even without the additional inducements offered by the appearance of the professional artists—for whom the most of the great expense has been incurred—the effort of the society is certainly commendable, as its object is purely the unselfish one of providing a splendid musical entertainment for the public, and this, too, at a considerable financial risk to the society. The enterprise should meet with hearty support for this reason alone, to say nothing of the enjoyment to be derived from listening to the superb programme prepared for the occasion.

We believe that these Festivals of Music, as they are rightly termed, will be of great advantage to the people of Utah for many reasons. One of them is that the carrying out

of these great musical enterprises will do much to remove the impression that the people here are gross and uneducated, since the existence of a taste for this high class of entertainment, as well as the talent which aids in its success, must answer for a considerable degree of refinement among the people, a fact which, if once fully realized by the outside world, would do away with much of the prejudice that is at present entertained toward the people of this Territory.

The fame of Salt Lake's musical talent and enterprise has already spread abroad, and the engagement of the two noted artists for the coming festival has attracted much attention. Several of the eastern journals and newspapers have commented favorably upon the taste and enterprise evinced in bringing about these notable affairs. And while to us as individuals these opinions may be of little value, yet in view of the erroneous ideas which are entertained in regard to the mental and moral condition of the people in Utah, not the smallest item which will tend to present them in the true and better light is without importance.

The higher and more important benefit to be gained, however, is the effect which these examples of excellence in musical art will have in influencing the taste of the public.

There is a great amount of musical ability in our midst, and the degree of musical culture which has been attained by individuals, classes, choirs, societies, etc., throughout Utah has attracted considerable attention. It is a credit to the people that this taste exists; and since such an amount of interest is manifested in this divine art the best facilities should be provided for its development.

Nothing can do more to accomplish this than to furnish opportunities for becoming acquainted with the work of the best composers, and this knowledge can only properly be attained by listening to a perfect interpretation of their music.

Such a society as the Choral, comprising as it does the best talent of Utah, trained readers,

vocalists, directors, accompanists, etc., has every advantage for gaining excellent results in the rendition of the great choruses, and with the engagement of professional artists as soloists is certainly capable of giving a fitting interpretation of the sublimest works in music. It will be easily seen, therefore, of what excellent benefit these enterprises will be to the public. Though many renowned artists come to our city it is usually only the fortunate few who are benefitted, since the prices charged for the privilege of hearing them places it beyond the ability of the majority of people to do so.

The enterprise of the Choral Society, however, has removed this obstacle which usually stands in the way of gratifying a desire to become acquainted with the most perfect achievements in art,—the low scale of prices maintained through the musical season placing it within the ability of all to attend. Not only does this advantage exist, but by the action of the Church in placing the Tabernacle at the service of the public for these musical purposes, there is guaranteed the certainty of suitable seats for all, as all parts of the great edifice may be considered as desirable. This is an important consideration in view of the nature of the entertainment, and will be appreciated by all who have experienced the discomforts entailed by the inconvenience of smaller auditoriums.

Besides these advantages, should also be considered the low rates furnished by the railroads during the musical season, which makes it possible for music-loving people throughout the Territory to avail themselves of the treat afforded by the Society at but small expense. Altogether the affair has been well managed so far, and the Choral Society is deserving of praise for its courage in conceiving and carrying out so ambitious a project. There is no reason why Salt Lake should not become famed for her musical festivals, if they shall continue to be conducted upon the same scale of excellence as is manifested in preparations for the one at hand.

Cincinnati has become renowned through

her musical festivals, being now known as the principal music center of the East, and people travel from all parts of the United States to be present at the brilliant affairs of which the city is justly proud; and though it may be some time before Salt Lake achieves this eminence, yet we look to see the people of our own Territory do honor to the enterprise which places within their reach the means of hearing the best music rendered by the best artists, and thus aid in making Salt Lake what it is her worthy ambition to become—the principal music center of the West.

Josephine Spencer.

MILLIE'S LESSON.

THE Mahew farm-house door stood open, letting a radiant flood of morning sunshine fall across the spotless floor. From over the fields came the sounds of the reapers felling the golden grain. The comfortable cries of the busy fowls came from the barnyard, and the wild birds' songs echoed in a perfect burst of glee from the woodlands and meadow close at hand.

From the farm kitchen issue the sounds of revelry among the pots and pans, and appetizing odors that to a hungry individual would be most exciting.

Within a woman, evidently past the vigor of her youth, with bent shoulders, pale face, great, dark, hollow eyes, and hair plentifully sprinkled with gray, is moving about with weary steps. Soon she pauses, and lifting her voice, calls:

"Millie!"

But no answer comes. She calls again, and an impatient voice replies from another room:

"What do you want?"

"I want you."

Presently in the door appears a girl. She has a plump, graceful form, a pretty face, with rosy, rounded cheeks, red lips, closing over white, even teeth; eyes bright dark blue,

and masses of soft, fair hair gathered away from the smooth, white forehead, over which a few stray curls stumble in reckless confusion, and plaited in one long braid behind. A very pretty face it was, but just now as unlovingly as its owner can make it, a cross scowl creasing the forehead, and the lips drawn into an unpleasant pucker.

"What do you want, mother? I did so want to finish that chapter; it is so interesting, and I've done all the bed-room work this morning. Seems to me that is enough for once," she exclaimed, crossly.

"Well, Millie, I've such a pain in my side I can scarcely work at all. I didn't sleep well last night, I got so tired yesterday. Seems as if 'twould do me worlds of good to lie down for a few minutes."

"Oh, well, go along and I'll try," glancing with dismay at her pretty hands. "Don't suppose I can do much, but I will try, of course, if you're sick," with an uneasy glance at the pale, worn face and wasted figure.

"You're not as well this summer as usual, are you?"

"No; I fear I am failing."

"You ought to have someone to help you. If father had not bought that new thresher you could hire someone until you were better, at any rate, if not longer."

The woman passed from the room, and the girl, donning a big apron and rolling up the sleeves of her little print morning dress, went to work in the kitchen, inwardly grumbling.

But she soon forgot her unpleasant feelings in thinking of the scene she had just read in her novel.

Her heroine's mother was sacrificing so much for her daughter's sake, wearing her life away slaving and planning how to help her, but the heroine did not appreciate her mother's efforts; and treated her very badly, indeed.

Millie was quite lost in sympathy for the poor mother, yet not once thinking how her mother was working for her sake.

In about half an hour Mrs. Mahew again

appeared in the kitchen looking somewhat refreshed.

"Thank you, Millie," she said; "I shall do nicely now I have rested some."

So Millie sped away to her novel, feeling very virtuous at having helped her mother so much.

After dinner was over she again caught up her book and strolled down to the garden path, while her mother's eyes followed her with a wistful expression in them.

Mrs. Mahew was of a gentle, yielding disposition, dreading trouble of any kind, more especially of a domestic nature, and loving with an intensity that would make her gladly give her life for the sake of her dear ones.

Five children, of whom Millie was the oldest, had come to bless her life. One had been laid to rest in its infancy, and the others had grown into strong, happy, hearty children. Two were away at school this morning, and Kenneth, a lad of fifteen, was helping his father in the field.

Now don't think that Millie was of a vicious, unkind nature. She was simply careless—criminally so, perhaps—but none would have been more surprised than she had she been told by anyone but Kenneth that she was allowing her mother to over-work herself. She was two years older than Kenneth, but if one did not know it they would almost have supposed the difference to have been on the other side. She had always been greatly ruled by this brother, but it was a rule not very hard to submit to, for he had his mother's way of loving, his father's sound, common-sense judgment, and a sunny, good nature all his own. His quick eye detected his mother's weariness to day, and giving her a kiss he sped down the path after Millie. Hearing hasty footsteps she turned quickly, and seeing who it was, inquired:

"What is it, Ken?"

He threw one arm around her in his loving, boyish fashion.

"Now, I say, Millie," he began "you must let me make a preachment to you. You

scorned my words of warning the last time I had you for an audience."

The words were light, but Millie felt the undercurrent of earnest pleading in them, but she felt petulant at being interrupted in the midst of her story, so replied, crossly:

"I know just what you're going to say, Ken., so you may save yourself the trouble of repeating it to me. You will say how badly I am treating mother, and all that. I just wish you were a girl, and maybe you'd have a little sympathy for me. I've helped mother a great deal this morning and now am tired, and propose to rest awhile. No," as he started to speak, "I won't listen to you. I haven't been treating her badly the last year, and I'm not getting selfish, and I oughtn't be ashamed of my hands," glancing fondly at those pretty members; "we ought to take good care of our hands—it's our duty."

His mother's white face and wrinkled hands came before the boy, and looking sadly at his sister, he asked:

"Sister, is it a duty to keep one's hands nice at the expense of one's mother's?"

"It's not at the expense of mother's that mine are nice," she cried, cut to the quick by this home thrust; "you know it's not, Ken. I'd just like to know if no one else makes mother any trouble. I should like to know," triumphantly, "who it is that soils his clothes for mother to wash, and tears them for her to mend?"

"Millie"—the boy had grown pale—"you know that's not fair. Of course, I tear and soil my clothes when I can't help it, but I am as careful as I can be, and I always try to keep her supplied with water and wood when I am not at school or helping father."

"Oh, yes, I know, of course; I know you're a perfect saint. Pity I wasn't born so. Well, go, now, and leave me; and, by the way, I'd like you to remember that I'm quite old enough and capable of taking care of myself."

It was not often that Millie was in this

mood, and when she was, Kenneth knew it was utterly useless to say one word, so he turned away, a sad expression on his face, and his tender, boyish heart quivering to think of the patient mother he loved so well sinking, and he so powerless to prevent it.

By this time Millie had convinced herself that she was a much-abused girl; in fact, a sort of princess in bondage, for she told herself, with a little blush, that she was quite pretty enough to be a princess; but since this was impossible she thought favorably of a city boarder who would appreciate her, marry her and take her to the city, where she would make his cold sisters glad to acknowledge her, etc., etc. In fact, she had worked herself up to such a pitch that she decided to heap "coals of fire" on her persecutor's head, so at supper time went in and amiably offered her services about setting the table. When the men came from the fields to supper Kenneth saw her, and his face broke into glad, approving smiles, at sight of which Millie angrily decided that her "coals" were not burning properly.

[TO BE CONCLUDED.]

DESERET SUNDAY SCHOOL UNION LEAFLETS.

Lesson 10.—Christ's Sermon on the Mount.

PLACE—A Mountain near Capernaum. AGE OF CHRIST—31 years. TEXT—Matthew 5: 1—12, 16, 34—37, 44—48.

1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying,

3. Blessed are the poor in spirit:¹ for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.²

5. Blessed are the meek: for they shall inherit the earth.³

6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.⁴

8. Blessed are the pure in heart: for they shall see God.⁵

9. Blessed are the peacemakers: for they shall be called the children of God.⁶

10. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.⁷

11. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

* * * * *

16. Let your light so shine before men, that they may see your good works,⁸ and glorify your Father which is in heaven.

* * * * *

34. But I say unto you, Swear not at all,⁹ neither by heaven; for it is God's throne:

35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

* * * * *

44. But I say unto you, Love your enemies,¹⁰ bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;¹¹

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?¹²

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.¹³

¹ Isaiah 57: 15. ² 66: 2. ³ Isaiah 61: 3. ⁴ Psalms 37: 11. ⁵ Psalms 41: 1-2. ⁶ Psalms 24: 3, 4. ⁷ Hebrews 12: 14. ⁸ 1 Peter 3: 13, 14. ⁹ 1 Peter 2: 12. ¹⁰ Matt. 23: 16. ¹¹ James 5: 12. ¹² Luke 6: 27, 28. ¹³ Romans 12: 14, 20. ¹ Luke 23: 34. ² Acts 7: 60. ³ 1. Corinthians 4: 12. ⁴ 1. Peter 2: 23. ⁵ Luke 6: 32. ⁶ 1. Peter 1: 13.

LESSON STATEMENT.

At the time here spoken of, Christ had attained considerable fame among the people through His teachings and miracles. Multitudes followed Him wherever He went, eager to hear Him, many of them with a sincere desire to be taught, and others, we may feel assured, out of curiosity. He went on this

occasion on a mountain and there delivered His glorious sermon known as the "Sermon on the Mount." He began by telling the disciples who were those who were divinely blessed. Those who were poor in spirit, the mourner, the meek, those who desired righteousness, the merciful, the pure in heart, the peacemakers, those who were persecuted for righteousness sake, were all declared to be blessed of God. The kingdom of heaven was promised to those who suffer for its sake. Christ told His disciples to rejoice and be glad when men persecuted and reviled them, and spoke evil against them falsely for His sake. Wicked men always have done this to the prophets in the past, and they do it today. We have reason to feel thankful when the Lord allows persecution to come upon us for the sake of His work; but we must be careful so to live that such tribulation is undeserved. He instructed His disciples to act so that men would see their good works and give glory to God in consequence. Also that they should not swear. Swearing has always been regarded by the Lord as a great sin; we are told that we must give an account of every idle word we speak. Christ told them also to love their enemies—God is to be the judge of those who act wickedly—the disciples were to pray for all who ill-used them, that God might turn their hearts to see their evil ways. When Christ was in dying agony on the cross, He prayed that God would forgive His tormentors. What greater example could we wish for?

[The text here given is but an introduction to the sermon. The whole record upon the subject should be studied (See also *III. Nephi*, 12, 13, 14), though, of course, this cannot be done in class. Every line is filled with profound significance.]

NOTES.

PUBLICANS.—These were collectors of taxes under the Roman law. In the time of Christ the Jews were compelled to pay tribute to the Romans, and this was grievous. In consequence those Jews who engaged themselves to the Romans to collect these taxes were regarded with ill favor.

THE FATHER.—The presiding personage of the Godhead; Jesus Christ (called "the Son") and the Holy Ghost being its other two. Jesus Christ repeatedly testified of the Father; and the Father acknowledged Jesus Christ as His beloved Son in whom He was well pleased, on the occasion of Christ's baptism, at the transfiguration, at His appearance to the Nephites, and when both appeared to Joseph Smith in these last days.

WHAT WE MAY LEARN FROM THIS LESSON.

1. The Lord will bless the poor in spirit who come unto Christ; they shall inherit the kingdom of heaven.
2. God will comfort those who mourn.
3. The meek shall inherit the earth.
4. Those who desire righteousness shall have their desires satisfied.
5. Mercy will be shown to those who are merciful to others.
6. The pure in heart shall see God.
7. The peacemakers shall be called the children of God.
8. The Lord will reward those who suffer for His sake.
9. We should rejoice when wicked men persecute us for the sake of the work of God.
10. We should live so as to set good examples to all men, that they seeing our good works may glorify our Father in heaven.
11. We must not swear by anything.
12. We should love our enemies, and do good to those who ill use us.
13. In this way we will gain a great reward; for wicked men do not so.
14. We should strive to become perfect in all things.

QUESTIONS ON THE LESSON.

1. What is this lesson about?
2. Whom did Christ declare to be blessed?
3. What does it mean to be blessed?
4. What is the reward of the poor in spirit?
5. What is the blessing for those who mourn?
6. For the meek?
7. For those who are eager to obtain righteousness?
8. For the merciful?
9. For the pure in heart?
10. For the peacemakers?
11. For those who suffer for righteousness sake?
12. How should we feel when men persecute us for the sake of the work of God?
13. What example should we strive to set before the world?
14. Why is it wrong to swear?
15. How should we act toward our enemies?
16. Who were the publicans?
17. What does it mean to become perfect?

For Our Little Folks.

TO OUR YOUNG ARTISTS.

QUITE a number of drawings have been received during the past month from our young friends. But as most of these are in competition for the prizes offered we will not publish the names of those who have sent them until July next, when the prizes will be awarded. Some very nice pictures have been received, and we expect more to come yet, as there is still plenty of time for our artists to finish their pictures.

HISTORICAL EVENTS.

LISTS of important events for the month of April have been received from the following named persons: Nella A. Hoyt, Thomas Taylor, Jr., Rosa Smuin, James Leroy Johnson, Rulon E. Porter, Lavinia Harper, Fayette Hatch, Mary Andrus, David Parker, Tillie C. Gardner, Florence Barlow, Sophia Smith, Edgar Sudweeks, Charlotte Van Orden, Arthur Jenkins, Florence M. Williams, William Jacobs, Wallace Boden, Lizzie Lee, Ruey Pond.

Our object in offering prizes for these lists of events is to give our young friends an opportunity to improve themselves. As we stated before, the accuracy of statements, the style of writing, spelling, and the importance of events furnished will

all be taken into consideration in awarding prizes. In sending us lists of events please observe the following suggestions :

Spell names of persons and places correctly, and also give correct dates. Some of the competitors ask us to correct errors of this kind. This is just what we wish you to do yourselves. The information you send is taken from books, and you can certainly copy words and names correctly if you do not know always how to spell them. This practice will help you to be accurate and painstaking in your writing.

Send us only important events ; to do this you will have to exercise your judgment in their selection. This you will find also an excellent practice. To say that on such a date so-and-so was born, or died, without stating who the person was, or what position he held is of no importance.

Each item or event should be stated fully, as, for example : "On April 9, 1865, Gen. Lee of the Confederate army surrendered to Gen. Grant of the Union army, and thus the war of the rebellion was ended." To merely say "April 9, 1865, Lee surrendered ;" does not convey any information to those unacquainted with this event. Write on small-sized sheets of paper, note size is preferred. You will find it more convenient to write upon as well as to mail. If you have large sheets of paper do not make them still more inconvenient for handling by pasting them together

in one long strip. Remember these few items and they will aid you in your work.

IMPORTANT EVENTS IN APRIL FURNISHED BY LAVINIA HARPER.

- 1st, 1873. A deposit of records was made by President Brigham Young in the St. George Temple.
- 2nd, 1821, Franklin D. Richards was born at Richmond, Berkshire Co., Massachusetts.
- 2nd, 1872. S. F. B. Morse, inventor of the electric telegraph, died.
- 2nd, 1885, Franz Abt, author and musician, died.
- 2nd, 1743, Thomas Jefferson, the great American statesman, was born.
- 3rd, 1836, A vision was manifested to Joseph the Seer and Oliver Cowdery, in the Kirtland Temple.
- 3rd, 1814, Lorenzo Snow was born at Mantua, Portage Co., Ohio.
- 4th, 1841, W. H. Harrison, 9th President of the U. S., died
- 6th, 1830, The Church of Jesus Christ of Latter-day Saints was organized at Fayette, Seneca Co., New York.
- 6th, 1841, John Tyler was inaugurated President of the United States.
- 6th, 1841, The corner stones of the Nauvoo Temple were laid in the presence of the Nauvoo Legion, by various authorities of the Priesthood.
- 6th, 1853, The corner stones were laid for the Salt Lake Temple.
- 6th, 1877, A general conference was held of all authorities of the Church in the St. George Temple, at which Daniel H. Wells offered the dedicatory prayer.
- 6th, 1854, Jedediah M. Grant was sustained as second counselor to President Brigham Young.
- 7th, 1879, Moses Thatcher was ordained an apostle.
- 12th, 1861, Fort Sumter, S. C., was bombarded.
- 12th, 1807, Apostle Parley P. Pratt was born.
- 12th, 1777, Henry Clay was born.
- 13th, 1837, Prest. Wilford Woodruff was married to Miss Phoebe Whitmore Carter.
- 14th, 1865, Prest Lincoln was assassinated.
- 15th, 1865, Andrew Johnson became President of the United States
- 15th, 1840, Elder O. Hyde started on his mission to Jerusalem.
- 23rd, 1834, A revelation was given to Joseph Smith, Jr., concerning the order of the Church for the benefit of the poor.
- 23rd, 1564, William Shakespeare was born.
- 24th, 1704, First American newspaper was published.
- 25th, 1877, The Manti Temple site was dedicated and the ground broken by President Brigham Young.
- 26th, 1835, Thomas B. Marsh was ordained an apostle at Kirtland.

- 26th, 1832, A revelation was given in Jackson Co., Mo., showing the order given to Enoch and the Church in his day.
- 26th, 1837, Wilford Woodruff and Geo. A. Smith were ordained apostles, at Far West.
- 26th, 1835, Orson Pratt was ordained an apostle at Kirtland.
- 26th, 1838, Revelation given to Joseph the Seer making known the will of God concerning the building of the Lord's House.
- 26th, 1521, Ferdinand Magellen, the explorer, was killed.
- 27th, 1822, Ulysses S. Grant, the great general, was born.
- 30th, 1789, Washington was inaugurated president of the United States.
- 3rd, 1836, At the House of the Lord in Kirtland, the Savior, Moses, Elias and Elijah appeared to Joseph Smith and Oliver Cowdery.
- 14th, 1804, Willard Richards was ordained an apostle.

THE YOUNG FOLKS' STORIES.

A DUMB ANIMAL'S CALL FOR HELP.

I HAVE read some very good stories in the JUVENILE INSTRUCTOR and now I wish to write a story about a pet mare we once owned, her name was Rowdy.

In the spring of 1887, our pet and her colt and another horse were running loose in the pasture on a little ranch two miles south of Moroni.

One moonlight night we were awakened by hearing the horse at the doors, whinnowing and pawing as though in great distress. Pa then got up to see what was going on, and found the colt was missing. After he got outside, the mare would run up to him and then up to the Sanpitch river as fast as she could go. When Pa reached the river he found that the colt was in the water almost drowned. But the river was not very deep and he went in and got the colt

out and made it comfortable. Then how glad was the mother! She showed many signs of thankfulness. Rowdy is now seven years of age and the colt four.

*Lottie Maud Heninger,
Age 13 years.*

MORONI, UTAH.

A PET GOOSE.

I KNEW a woman who raised a wild goose as a pet, and it was quite intelligent.

At one time her husband was building a house about two blocks from



WILD GOOSE.

where she lived. The goose would follow the lady wherever she went, but one day she slipped away from it and went to where her husband was building. After being there about half an hour, she happened to look about for some thing when she saw the goose trying to get through the fence. It got through the fence some way and walked up to her and stretched out its long neck and chatted as if to say, "I have found you."

This lady had a little dog also, and it and the goose were playmates. Sometimes it would get mad at the dog and chase it out of the yard.

When it was eating if a little chicken would come near it would take it by the head and sling it out of its way.

*Maria Tippetts,
Age 12 years.*

THREE MILE CREEK.

MAMMA'S GOOD NIGHT.

MAMMA loosens the baby's frock,
And takes off each little shoe and sock;
She softly brushes the golden hair,
And pats the shoulders, dimple and bare;
She puts on the night-gown white and long,
Humming the while an evening song:

"Daytime is over;

Playtime is closing;

Even the clover

Is nodding and dozing,

Baby's bed shall be soft and white,

Dear little boy, good night! good night!"

Mamma kisses the little pink feet,
And the tiny hands so dimpled and sweet,
The rosy cheeks and the forehead white,
And the lips that prattle from morn till night;
With a last fond kiss for the golden crown,
Gently and softly she lays him down,
And in the hush that the twilight brings
She stands by her darling's bed and sings:

"Over the billow

Soft winds are sighing;

Round baby's pillow

Bright dreams are flying.

Here comes a pretty one, sure to light!

Dear little boy, good night! good night!"

E. B. B.

DON'T judge a man by the noise he makes in this world. Two trade dollars in the pocket will make more jingle than \$10,000 in bills.



THE RED DEER.

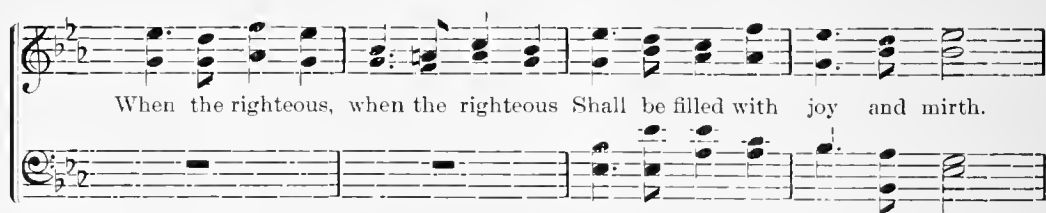
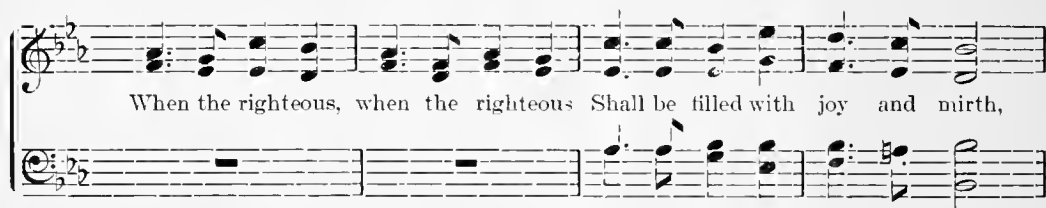
HERE is a picture for our artists to draw; and if some of our young friends can tell any little story about

the deer we shall be pleased to publish it. Animals of this kind were once numerous in this country, but now there are but few of them to be found.

PEACEFUL ZION.

Words by T. LEMON.

Music by JAMES H. HOOD.



Yes, the great Redeemer's coming,
 And His children will be blest,
 All who for Him are preparing
 Shall enjoy eternal rest.
 Safe in Zion,
 Where no foe can e'er molest.

There the faithful ones are gathering,
 'Tis the Lord's appointed place,
 With their faith and hope increasing

Till they see Him face to face.
 Happy people,
 Bless'd with every needful grace.

In that sacred habitation
 Where the Saints in union dwell,
 May I find a full salvation
 And sweet peace my bosom swell.
 Hallelujah,
 Hallelujah, all is well.

The Equitable Life Assurance

SOCIETY,

No. 120 Broadway, New York.

<i>Assets Jan. 1st, 1891</i>	-	<i>\$119,243,744.47</i>
<i>Business Written in 1890</i>	-	<i>203,826,107.00</i>
<i>Total Outstanding Assurance</i>	.	<i>720,662,473.00</i>
<i>Annual Income</i>	- -	<i>35,036,683.24</i>
<i>Net Surplus</i>	- - -	<i>23,740,447.34</i>

No company in the world can show such strength.

Before assuring your life, or investing your money, examine the Twenty-Year Tontine Policies of The Equitable Life Assurance Society of the U. S.

Policies maturing in 1891 realize cash returns to the owners, of amounts varying from 120 to 176 per cent. of the money paid in, besides the advantage of the Assurance during the whole period of twenty years.

The following is one of many actual cases maturing this year:

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Issued in 1871, at age 27. Amount, \$5,000. Premium, \$239.90. Total Premiums paid, \$4,798.

RESULTS

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A Paid up Life Policy of \$19,470.

(Equal to \$405.80 for each \$100 paid in premiums.) Or,

A Life Annuity of \$633.55.

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Manager for Utah,
307 Progress Block, Salt Lake City.

HARRY TIMMONS,
Special Agent.



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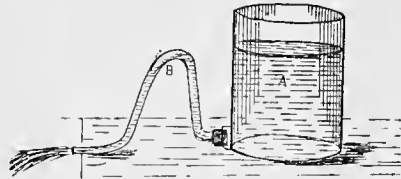
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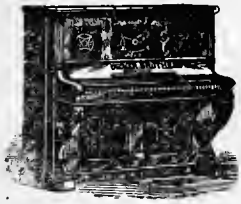
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